The PULPIT

A Periodical of Contemporary Preaching

JUNE, 1950

A Fruitful Bough
By JOHN BRANSCOMB

The Sea, the Ship, and God!
By ALBERT W. PALMER

The Temple and Alcohol
By HERBERT H. PARISH

When Life Loses Its Zest
By MERVIN M. DEEMS

Why Stars in the Flag?
A sermon for children by LEWIS H. DAVIS

Glory of the Imperfect
By RICHARD H. RASMUSSON

Should Protestants Marry Catholics?
By HAROLD T. JANES

The PULPIT

A Periodical of Contemporary Preaching

Charles Clayton Morrison, *Editor*
Garland Evans Hopkins, *Managing Editor*

Entered as second-class matter May 14, 1942, at Post Office at Chicago, Ill., under the act of March 3, 1879. Copyrighted 1949 by Christian Century Foundation, 407 S. Dearborn St., Chicago 5. Published monthly, 25 cents a copy. $2.50 a year.

TABLE OF CONTENTS

The Editor's Page 122

Sermons

A Fruitful Bough, by John Branscomb 124
The Sea, the Ship, and God, by Albert W. Palmer 126
The Temple and Alcohol, by Herbert H. Parish 128
When Life Loses Its Zest, by Mervin M. Deems 131
Why Stars in the Flag? A Sermon for Children by Lewis H. Davis 132
Glory of the Imperfect, by Richard H. Rasmusson 134

Features

For the Record 122
Pulpit Calendar 122
Advance, O Church of God, by Garland Evans Hopkins 127
A Prayer for Pity, by Harold E. Fey 130
Said the Pew Unto the Pulpit, by Edward Wessling 136
Titles and Texts 138
For a Parents Day, by Homer R. Chalfant 139
Pulpit Paragraphs 140
Preacher Problem Article: Should Protestants Marry Catholics, by Harold T. Janes 142

Pulpit Calendar

June 4—Trinity Sunday.
June 8—Sovereign's Birthday (United Kingdom, Canada and Australia).
June 11—Second Sunday after Pentecost; Children's Day in many churches; Students' Day (Methodist).
June 14—Flag Day (U.S.A.).
June 18—Third Sunday after Pentecost; Father's Day.
June 25—Fourth Sunday after Pentecost; Nature Sunday.
July 1—Dominion Day (Canada).
July 2—Fifth Sunday after Pentecost; Independence Sunday (U.S.A.); Fast of Tammuz (Jewish).
July 4—Independence Day (U.S.A. and the Philippines).
July 9—Sixth Sunday after Pentecost.
July 16—Seventh Sunday after Pentecost.
July 23—Eighth Sunday after Pentecost; Fast of Ab (Jewish).
July 30—Ninth Sunday after Pentecost.
Aug. 6—Tenth Sunday after Pentecost; Transfiguration.
Aug. 13—Eleventh Sunday after Pentecost.
Aug. 20—Twelfth Sunday after Pentecost.
Aug. 27—Thirteenth Sunday after Pentecost; Festival of Christ the King.

SEASON: Whitsuntide (Pentecost).

ALTAR COLORS: Through Trinity Sunday and Transfiguration, white; all other days, green.

(Pulpit Calendar, a new Pulpit feature, will list dates in the calendar of the Christian year and other observances of nationwide or denominational significance. Announcements of special observances should be received two months in advance.)

For the Record—

In a very real sense, The Pulpit is a cooperative undertaking of the Christian Century Foundation and the preachers of the English-speaking world. It is *your* magazine in a way that perhaps no other publication you receive is. You write the sermons and the features. You keep the editors on the ball by letting us know in no uncertain terms what you like and what you do not like. Of course, it is impossible to trim or to expand the magazine to meet everybody's taste. Our job as editors is to provide material from all sectors of contemporary thought and preaching to help you remain current and aware. That is a large order! We can fill it only if you help us to keep current and aware. It's a long way from Chicago to Bangor, Maine or Pahokie, Florida or Pittsburg, California. It's still farther to Dublin, Ireland or Perth, Australia. What Baptist or Nazarene or Anglican pastor, quietly at work in his parish in these and hundreds of other towns has a message for our times? We know the "name" preachers. They are our long-time contributors and friends. Some of them The Pulpit discovered. Their sermons are eagerly awaited by our thousands of readers all over the world. But we have plenty of room for new names, for young preachers, lay preachers, for anyone with a burning message for today's needs.

This month's issue of The Pulpit introduces one new feature, Pulpit Calendar, and brings back an old favorite, Titles and Texts. Do these features meet your needs as a preacher? Sermon Illustrations becomes Pulpit Paragraphs in this issue. The material will still be illustrative, but the new name betokens a new effort on our part to bring you the choicest paragraphs culled from contemporary sermons. If you want to know what Moody said or Cornelia's comment about her children, consult any second-hand volume of sermon illustrations. Pulpit Paragraphs deals with the here and now.

Incidentally, don't miss next month's issue. Fred Luchs preaches on "The Good Which Evil Can Do." Harold L. Lunger replies to Arthur Miller's great play in a sermon called "Life for the Salesman.'" And there will be another sermon by a pastor of one of the *Christian Century's* "Great Churches in America." G.E.H.

VOLUME XXI
NUMBER 6

THE PULPIT

CHICAGO
JUNE, 1950

THE EDITOR'S PAGE

The Event of the Month

FOR THE FIRST time in its history the annual meeting of the Southern Baptist Convention was held outside its southern territory. Next year it goes to San Francisco and in 1950 to Washington, D. C. The presence in Chicago of 10,000 "messengers" from its local churches evoked from the northern Baptist churches of the city a generous response of cooperation and hospitality. The sessions were held in the old Coliseum whose 10,000 seats were fairly well filled in the daytime, and fully occupied at night. On the final evening, Chicago's Stadium, famous as the meeting place of great political conventions, was packed with 20,000 persons, white and colored, when a choir of 1000 voices, gathered from all the Negro Baptist churches of the city, thrilled and deeply moved the vast audience with special music, gospel hymns and spirituals. The entire service was pitched in the evangelistic key, with two powerful sermons, one by Dr. J. H. Jackson, pastor of a great Negro church in Chicago, the other by Dr. Robert G. Lee, president of the convention (elected for his third term), and pastor of the First Baptist Church of Memphis, Tennessee. One could not fail to be impressed by the reports of the innumerable agencies and activities of this second largest denomination in the U. S. Its ambitious undertakings are apparently unlimited by lack of money and certainly not by lack of denominational loyalty. As I shared in the spiritual uplift of its sessions, I kept thinking of the great contribution this denomination could make by cooperating more fraternally with the rest of Protestantism.

Southern Baptists Invade the North

The Book of the Month

I BELIEVE, *by Nevin C. Harner. The Christian Education Press, 1505 Race St., Philadelphia, $1.75.*

THIS book is addressed to young people. It is about the Christian faith—about God, Christ, man, the Bible, the church, immortality, salvation, prayer, the Kingdom of God, the problem of suffering. The author has in mind a youth audience of high school and college age. He never forgets this audience, never falls back upon the technical jargon of theology. He has set himself to make Christianity persuasive and reasonable to our religiously uneducated generation of educated youth. He talks their language—minus their slang and wise-cracks! He is in dead earnest but not grim or stiff, and never pompous. He seems like a neighborly visitor who has just dropped in upon a group of young people in Lancaster, Pennsylvania, who ply him with questions about religion. They are much confused in their ideas, but eager to learn from this friendly man whom they see daily going to a theological seminary where he teaches theology to young ministers. Well, he lays aside the scholarly vocabulary of his profession and just talks in homely words and winsome arguments—much like Jesus talked, if I may say so with all reverence. The Christian faith becomes luminous under his touch. It will become luminous to older people too, if they read this simplified version of its great ideas. And any minister will here find inspiration to do something like this for his own young people.

A Thought for the Month

FOR A LONG time you have been overawed by the scientist. He seemed to have so much more to show for his labors than you had. He was working with ponderable and measurable things and producing visible and measurable results, while you work with imponderables and can never be certain of your results. You have found it difficult to maintain in your own heart the dignity and relevance of your vocation in a world whose mentality is molded and preoccupied by the ideology and technique of science. You have been tempted to substitute the findings of science for the living realities of the Christian faith. You did that when you transferred the doctrine of evolution from the realm of biology, where it belongs, to the realm of history where it does not apply. You did it again when you allowed psychology to mold your conception of the content of Christian experience and religious education. You did it again when you allowed the social sciences to absorb your attention with "trends" and statistical data and other descriptive accounts of social and religious behavior. And you did it again when you allowed the new, fresh and smart vocabulary of the psychiatrist to displace in your mind and your preaching the old, profound and wisdom-charged vocabulary of the Christian faith. I say that you have been overawed by the scientist. But you should be so no longer. Science has been very proud, very self-sufficient. But it has been humbled in the hour of its consummative achievement. It has put into man's nervous hand a power by which he may actually destroy himself and extinguish the lamp's which civilization has lighted in a dark world. The scientist himself is now turning to you for help. "Something," he says, with breathless anxiety, "something must be done about man!" Preacher, that is your business! It's the greatest business in the world—changing men, making a new man! Christ gave you his gospel for this very purpose. Do not let science or any wisdom of this world belittle it in your eyes.

A Little Sermon To Preachers

Charles Clayton Morrison

A Fruitful Bough

By JOHN BRANSCOMB

"Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall."—Genesis 49:22.

JACOB HAD become an old man and, realizing that his pilgrimage was about at an end, he called his sons about him and talked to them, saying, "Reuben, thou art my first born. Simeon and Levi are instruments of cruelty. Judah, thou art he whom thy brethren shall praise. Zebulon shall dwell at the haven of the sea. Dan shall judge his people. Napthtali is a hind let loose. . . ." Then he came to Joseph. Always Jacob had loved him. For him he had made the coat of many colors. What a commendation he gave him. "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall." Long before the coming of Jesus, we find in Joseph the qualities and attributes which centuries later were so characteristic of Jesus. Joseph was a dreamer. He possessed fortitude that was remarkable. He had a forgiving heart. He was a leader of men. More than any other character in the Old Testament he reminds us of Jesus.

One of the greatest proofs of God is a good man. Joseph was a good man. The greatest reason for the expansion of the Christian movement is not the intellect but the lives of the saints. Among all of the characters of ancient days, Joseph stands out most beautifully and brilliantly as the forerunner of Jesus.

A FRUITFUL BOUGH

A study of the life of Joseph reveals that his life was full and fruitful. The function of a fruit tree is to produce fruit, and the function of a man is to bear fruits of the spirit. Living in the land of Egypt, Joseph conducted himself in such a way that he gained the confidence of the pharaoh and became the governor of the land. It was through his administration that Egypt was prepared to meet days of famine. It was because of Joseph that Jacob and his family were saved from starvation. The great thing about Christian character is that it is based on eternal principles, and the same conditions which prevailed in Joseph's day to develop in him such great character are accessible to men today. If we meet and cooperate with those conditions, we can reproduce the character that elicited from Jacob the commendation, "Joseph is a fruitful bough."

JOHN BRANSCOMB is pastor of First Methodist Church, Orlando, Florida. His church was selected as one of the great churches of America in the recent Christian Century *poll of American Protestant ministers.*

Leslie Weatherhead tells of excavations for a subway in Southampton where deep soil was upturned that brought seed to the sunlight which had been buried for centuries. It was thought that the seed must have been brought over by the Romans. Beautiful flowers began to grow. They were strange to England, but very common in Rome. Imagine seed retaining life that long. It suggests that the qualities of life exhibited in the characters of the saints of all ages are present, at least as potentialities, in every human life, and that, under proper circumstances and in the right atmosphere, those qualities will come to flower. God intends all his children to be residences for the qualities of life which made Joseph fruitful and useful. All men do not attain the character and fruitfulness of Joseph, but all are made in the image of God. To the degree that we expose our capacities and potentialities to the conditions given by God, we will be able to develop fruitful lives.

BY A WELL

"Joseph is a fruitful bough by a well." The fruitage of Joseph is attributed to the fact that he had lived close to a well. There is an old expression, "How do they get that way?" Look upon the lives of fruitful people who enrich the home, build the community, serve their fellowmen. How do they get that way? They have flourished by a well of water that supplies them with the resources which are conducive to fruitful living. Consider a magnificent tree that lifts its leafy arms toward God, and spreads its boughs in benevolent grace over the earth. The tree flourishes because its roots go down to an underground stream where it drinks deeply of hidden resources. There are fruitful boughs about us now, products of the wells of water which supply the resources and materials out of which fruitful characters are produced.

Home is one such well. Joseph, a fruitful bough, lived in a good home. Every child deserves to have Christian parents, a good home. All who think of good character are alarmed to observe the mounting divorce rate. Every divorce means a broken family, a wrecked home, and the nation cannot survive if the home life is ruined. Remember! The most successful way to combat divorce is so to live in your own home that there will be an atmosphere in which children may grow up with a deep love for and appreciation of a home where parents love each other. Listen to the compliment which a woman paid her husband. "I am sorry that all women can't be married to such a man as my husband. He's a joy to live with." You don't have to ask if that is a successful home. It is a well of water and the children are developing like a green bay tree. They have a good sense of values, reverence for the divine and appreciation for the beautiful. With homes like that we could dry up juvenile delinquency in America over night. Liquor ads

often appear in the papers and magazines depicting "men of distinction" who drink a certain brand of liquor. That is the method the liquor industry uses to exploit the vanity of capable men. Men do not become capable and distinguished through the use of liquor. Thus far they haven't dared to bring little children into the ads, saying, "Dad uses this brand." Liquor is a well that will blight and blast everything it touches. It has invaded the home and the icebox too, and if it continues to make further inroads into the life of the American home there will be an ever increasing amount of delinquency among both youth and adults.

BY THE CHURCH

Joseph is a fruitful bough, growing by the Church. The Church, with all of its blemishes, is the one great institution that has grown in the world across hundreds of years, striving always to create an atmosphere in which it will be easy for people to be good and to live fruitful lives. Some people do not bother to attend or support the church. Too busy. Well, a man who is too busy to go to church is like an auto too busy to stop for gas. People stay away because someone who has professed much does an unworthy thing. Admittedly there are unworthy church members, people who let God down and let folk down, but to break with the Church for such a reason is like saying, "My doctor turned out to be a quack, and from now on I will not seek health any more." The great question is, Has Christianity the power to change men's lives? If it has the power, then we need it as a well by which to develop our people, our own lives.

Recently I heard a judge say, "In the six years that I have served as judge of the juvenile court, I have never had a youth before me who had been a regular attendant at church and sunday school." What other institution can reproduce that record? The Church does not boast of that record, but nevertheless it stands that intimate fellowship with the Church of Jesus Christ becomes a well that makes for fruitful and abundant living. We invite you into our church because we believe we have here a fellowship to offer you. We don't pose as saints. We often fail and more often let Christ down. But in our hearts we really do love him, and we want to share a fellowship with you that will give purpose to living and cause you to know that somebody cares. Come and study the Word of God with us. Come and sing with us. Come and play with us. Come and live by a well that will help you to become a fruitful bough. We believe that religion has to do with the roots of life. Government and social institutions are the trellis on which the vine grows. Religion relates to the roots of the vine. Improve the trellis as best you can, but not to the neglect of the roots. We may have ever so fine a trellis, but if the roots die—what then? Joseph was a bough with his roots in the well of a good home and good religion.

OVER THE WALL

We come now to the most remarkable and inspiring phase of the text. "Joseph, a fruitful bough . . . whose branches run over the wall." I used to live with an uncle whose yard adjoined that of an old cousin whom all of us called "Miss Emma." There was a wall between the two lots, but standing by the wall on her side was a tremendous nut tree and the branches grew over the wall. Miss Emma assured us we could have all of the nuts that grew on our side, and if that wasn't enough, we could come over on her side. That's sort of Christian, isn't it? Do you see what Jacob meant when he spoke of the fact that Joseph was a bough whose branches ran over the wall? What a symbol, what a reputation for a man, for a home, for a church, for a religion! There are some powers and values and influences which no man can stop, which no wall can fence in. Thank God for men and women whose lives come to full fruitage and who will not yield to lines and walls and provincialities and nationalities, but whose branches run over the wall and over the lines and out over the world that needs the benefits of such benevolent people. We are the children of the universal Father God who not only abhors a vacuum, but dislikes anything like circles and lines and walls which shut in and confine. When he built the universe, he did not stop with inches or miles but, with utter abandon and apparent extravagance, he made a universe so vast that it is beyond the comprehension of our poor finite minds. His great branches have transcended all of the walls and extended to the far reaches of the universe. Imagine trying to stop the tide or the sun or rain or growing nature. Tell the stars to stop shining or at least to stay over on their side of the fence.

FOR ALL WHO NEED

We have a God whose branches have run over the wall, and the fruits are for all who are in need. The Church makes up the great branches of God which run over the walls. Who are we to think that we are the people and that we have inalienable rights to lay hold upon the values of God and keep them to ourselves? They are to be shared. Whatever we have and are is an instrument from him, and he has called us to a life of sharing, a life of stewardship. The words of Edwin Markham,

> "He drew a circle that shut me out,
> Heretic, rebel, a thing to flout,
> But love and I had the wit to win,
> We drew a circle that took him in."

illustrate the true spirit of Christian world enterprise, challenging the Church to put world horizons around its faith and operate on a great international scale. That was the spirit of Joseph whose branches ran over the wall. How greatly our communities, nations and world need some branches like that now.

As we survey the world scene today, we discover that there is no fact more adequately attested than that ours is One World. Circles and fences are gone. The world isn't a brotherhood, but it is a neighborhood, and for that reason it is all the more imperative that the Church with its benevolent branches shall run over the whole earth to share its fruits of the spirit so that the neighborhood can become the brotherhood. America

shared its culture, education, science and military ideas with Japan. We shared our oil and gas, scrap iron and raw materials with the people who demonstrated that they were apt learners. Someone had warned, "Send a thousands missionaries or one day you will have to send a hundred thousand bayonets." The missionaries did not go. But in August of 1945 more than bayonets were dropping over Japan. Now a magnificent effort is being made to develop a Christian University in Japan. We used billions to defeat Japan in war. If we would use a tithe of a tithe of a tithe of that sum to develop an atmosphere that would produce great Christian character, Christ would win the victory there. We witnessed the Japanese as they learned the materialistic and military technique so well that in a hundred years they threatened the security of the whole earth. Now let's give them the best that we have—Jesus Christ. It has been said that $600 wisely invested in missionary work converted one Japanese. During the war it required $50,000 to kill one Japanese. Which is the better investment?

The great task confronting our Christian Church today is to build a world of new relationships. There is but one common ground on which such new relationships will grow—Jesus Christ. Western democracy will not be a common ground; British imperialism will not be a common ground; communism and fascism will not afford a common ground. Christ, and Christ alone, is the common ground on which we can establish a relationship that will abide. He is the one international figure who stands astride the nations without arms, but with open arms, inviting the nations to unite around his broken body.

CHRIST THE FRUITFUL BOUGH

Truly, Christ is the fruitful bough by a well, whose branches run over the wall. He lived in a Palestine that was bounded on all sides by provincialism, prejudice, hatreds and paganism. But he stepped over the boundaries. He was planted by the well of God, drawing his power not from Jerusalem, not from Rome, not from Athens, but out of the mind and heart of God. Through his disciples his movement grew, and after nineteen hundred years his branches have run over all the walls of the earth. The bough that extends from the tree on which Christ was crucified is the bough that shall serve for the healing of the nations. His atoning love, his great sacrificial spirit, his willingness to die for his convictions and for his people, his great program of a world redeemed, all these have given to us a branch that shall extend to the ends of the earth and to the end of time.

The Sea, the Ship, and God!

By ALBERT W. PALMER

Yonder is the sea, great and wide . . . . There go the ships.—Ps. 104:25-26

I HAVE in my study an inspiring picture of a ship at sea. It is dawn, and the level rays of the rising sun play upon the sails of an old white ship as it breasts the waves upon an iridescent rolling sea. Two things strike you about the picture: The vast horizontal plane of the ocean and the perpendicular upright lines of the ship with its towering sails.

Let us think first about the sea. How beautiful it is! An old proverb says: "Let him who knows not how to pray, go to sea!" If you have ever taken a voyage out of sight of land, say from here to Honolulu, you come to feel the enchantment of the sea. No wonder that poets as diverse as Byron, Whittier, and Kipling have felt its charm.

But, as you become acquainted with the sea, you also feel its mystery. Old shore lines, far above the present ones, raise interesting questions of geological history. Down in its depths are deep submarine canyons and lofty mountain ranges. No wonder the ancients imagined that a submerged civilization, a lost Atlantis, lay beneath the ocean. Go out in a glass-bottom boat and peer down into the strange life amid the kelp, or deep down in a coral reef, and you are transported into a strange, silent, colorful, and previously unknown world.

But the sea can be terrible as well as mysterious and beautiful. If, instead of sailing to Hawaii in summer, you cross the "roaring forties" of the Atlantic in winter and see the waves dashing over some other ship and feel their impact on your own, you come to realize the power and possible terror of the sea. You think of Columbus sailing across it in his three little boats, and of the Pilgrims on the Mayflower—which was only 90 feet long—as long, perhaps, as your ship is wide! Nor is the terror of the sea only in its storms. There is its dreadful loneliness, as many a ship-wrecked sailor or aviator like Amelia Earheart or Eddie Rickenbacker learned full well.

But there is also the ship, which dares to sail upon

ALBERT W. PALMER, President Emeritus of Chiago Theological Seminary, is now minister of Radio for KMPC and Lecturer in religion at the University of Southern California.

this sea! How small it is by comparison! Perhaps you have heard the prayer of the Breton fisher-folk: "Oh Lord, thy sea is so great and our boat is so small!" And again you think of the Nina, the Pinta, and the Santa Maria, the Half-moon, the Mayflower, and the Thaddeus. How frail they were—and yet they survived to complete historic voyages while vastly stronger ships, like the Titanic and the Lusitania, went down to watery graves. No wonder Horace said that the man who first launched his ship upon the sea must have had a heart of oak, thrice bound round with ribs of brass! "Those who go to sea are only four inches from death," said an old Greek poet, thinking of the wooden planking of a ship. Today it may be only one inch, though of steel.

As I look at the ship in my study picture, I sometimes meditate on how akin it is to the sea—and yet how alien. Its lines, of course, are all adapted to the sea and pre-determined by it. Its bow and bulwarks, its sails and rudder, all testify that the ship was meant for the sea. And yet it is a constant contender against the sea, always an alien! A ship at sea bears witness to another word—a world of forests, of mines, and looms, of trade and travel, of the genius and inventive ingenuity of man.

THE SEA IS A SYMBOL OF THE UNIVERSE

I am sure, that by this time, you are becoming aware that all this is a parable. And, as I think of it the parable may be explained in this way:

The sea is the environment in which we live, the sea of life over which we sail in our brief voyage of three-score years and ten, or four-score and a few more.

How beautiful this universe can be! Nature, with its alternate pageants of sunrise and sunset, the far-off vision of the stars by night, the flowers, the trees, the green hills and purples mountains, the sea itself, with its flashing surf and shore of bays and headlands, islands on the horizon or just the blue arc of the sea. How beautiful it all is!

Then there is the unfolding pageant of life itself, childhood exploring the world, maturity trying to master it, old age seeking to understand it. All this flowers forth in art, all the arts—literature, painting, sculpture, music and all the crafts, too; medicine, engineering, architecture, science. How beautiful, fascinating and appealing this sea of life can be!

But how mysterious, too. Books like *The Riddle of the Universe* by Haeckel, *This Mysterious Universe* by Jeans, and *Human Destiny* by deNouy reveal this as we peer into the depths of space and time and try to trace the steps of the evolutionary process.

And, sometimes, how terrifying! For, in this sea of the Universe, are disease and death, betrayal and sin. The murderer and the liar, the atom bomb and the menace of war are also here.

Over against the tremendous forces of the universe, how small and frail seems the human soul! It is in the universe and adjusted to it in many ways. And yet, as the ship is not wholly of the sea but is an alien struggling against it, so the human personality is something apart from, and often in conflict with, the universe. It is said that Harry Elmer Barnes once remarked, rather loftily: "Compared with the vast spaces of the universe, man is, astronomically speaking, infinitesimal and negligible." To which George Albert Coe is said to have made the penetrating reply; "Yes, but 'astronomically speaking,' man is the astronomer!" Indeed so! man, so small, so weak, nevertheless surveys the universe, evaluates it, and increasingly controls it.

HOW THE SHIP FINDS ITS WAY

How then shall the soul find its way across this vast and pathless Universe? Just as the ship does—by its contact with the unseen! If the ocean could wonder, it must sometimes marvel at the expertness with which a sea captain steers his ship toward its desired haven, regardless of currents, fogs, or storms. The secret, of course, is that the ship is always in contact with unseen wisdom and guidance through its compass and its radio. The ship is not the lonely thing that it appears to be on the surface of the ocean. It has contact with another world, which the sea, with its winds and fogs, knows not of.

Even so the soul, through the Grace of God, has its guiding compass and comforting radio of unseen companionship through the Bible and prayer, the hour of worship and meditation, and the sense of eternal values revealed in Jesus Christ. And, just as the compass still points northward in the roughest sea, and the radio hums its message through the thickest fog, so these guides and comforters of the human soul remain steadfast amid all the storms of life.

---

*Advance, O Church of God**

Advance, O Church of God, advance!
Your banner be unfurled;
A higher sovereignty unites
The Kingdoms of this world.

Advance, O Church of God, advance!
One World can never be
Until mankind, in search for truth,
Learns only love sets free.

Advance, O Church of God, advance;
We dare not longer wait
To share our Christ with all the world,
It is already late!

The times in which our lives are lived
Are as a chastening rod.
The world, confused and changing, calls;
Advance, O church of God!

GARLAND EVANS HOPKINS.

*These are the words of the hymn being used in Foreign Missions Conference of North America's program of advance in foreign missions. Words and music are available from your denominational advance headquarters or from Foreign Missions Conference, 156 Fifth Avenue, New York 10.

The Temple and Alcohol

By HERBERT H. PARISH

"And what agreement hath the temple of God with idols?"—II Corinthians 6:14-18

IDOL WORSHIPPERS are still with us. The golden calf in Old Testament times reminds us that such worship is of an early origin. Paul, in his letters to the Corinthians, refers to idolatry as a serious curse in his day.

In the above text, the apostle with intensity of meaning exclaims: "What agreement hath the temple of God with idols?" He here refers to the temple as an individual as well as a place of worship, dedicated to the true God. The reference to idols clearly implies that which every historian understands: there was a constant struggle with those who had been converted from idolatry and had begun to follow Christ. To keep them from turning to idols for their worship was a real task; and, indeed, in some cases they were prone to desecrate the very temple which had been dedicated to the worship of the true God.

For the purposes of this discussion, we here name only one idol. There are many vicious and dangerous idols which appear harmless and innocent. Specifically, the idol which seems to seriously threaten the spiritual life of the church and the individual today is the *idol of revenue* secured from the liquor traffic. "The love of money is the root of all evil."

THE GREAT DECEPTION

Hundreds of pulpits are silent on the subject of sobriety, total abstinence, and the dangers of alcoholic beverages because members in the official family of the church are financially, politically, or personally interested in liquor in some way and demand the silence of the pulpit relative to this matter. Revenue is the argument most often used to make a position of tolerance seem logical. Some so-called business leaders have been so deceived by the claims of the liquor industry that they believe that liquor is in reality a producer of revenue. The fallacy, however, stands out in bold relief as the facts are revealed and the excuse for the idol is dissolved.

1. Looking squarely at the problem realistically reveals that there is no creative function performed through the manufacture and sale of beverage alcohol. The liquor business does not create revenue. It never did and never can. It can be called a source of collecting revenue, but never a creator of anything except loss and inefficiency.

2. The liquor industry does *collect* revenue through local, state, and national agencies, under present conditions where intoxicating liquor has been made legal. In each case the revenue money, in addition to providing a very large profit for the industry, comes from the individual consumer and *not from the industry.*

3. No other method of collecting revenue is as expensive. It has been indicated on good authority that the citizens of the community, in liquor purchases and in attendant community and family costs attributable to the alcoholic beverage business, pay out more than $6.00 for every $1.00 of revenue received by all political subdivisions that share in such revenue.

4. Labor receives a smaller part of the liquor dollar than is the case when the money is spent in any other type of business. Liquor produces poverty, want, accidents, absenteeism, family quarrels, divorce, and loss of life and property at such a rate that the cost to the community greatly exceeds the income in revenue paid. According to Judge Joseph T. Zottoli, in the Report of the Massachusetts Commission, in the year 1943, in all of the political subdivisions in Massachusetts, there was collected a total of $13,139,226.79 from the beverage alcohol business. Subtract this amount from $61,000,000.00, the cost to society and the state, and you have a *deficit* in excess of $47,000,000.00, and yet some otherwise level headed businessmen cry loudly about revenue when anything derogatory is said of the alcoholic beverage business.

THE DISASTROUS DEFILEMENT

In I Corinthians 3:17 Paul declares "If any man defile the temple of God, him shall God destroy." The temple of God is the human body and includes one's personality as an individual. In a democracy, due to Christian idealism, we have come to look upon the human body as sacred. Every effort must constantly be made to overthrow any philosophy which would seek to make the human personality the pawn of the state. "A little lower than the angels" is a rather lofty conception of the human personality. If the principles of liberty and democracy are to be preserved and perpetuated, the human body and personality must at all costs be kept clean and keen.

In the light of present day publicity relative to alcohol and what it does to the human body and mind, this text expresses a very vital truth. History shouts loudly to all who will listen that those who are deceived by alcohol are not wise. This influence was evident in the feast of Belshazzar, the fall of Greece and Rome, the fall of France; and reliable reports say the same influences were present in Pearl Harbor.

HERBERT H. PARISH is administrative director of the National Temperance Movement, Inc., with headquarters in Chicago. An ordained minister, he has given fifteen years to the study of the alcohol problem.

The evil effect of beverage alcohol is the cause of much of our confusion in national and international affairs. When diplomats toast each other in vodka and champagne, is it any wonder that so many of our international conferences turn out to be "lost week-ends"? The men and women who need poise, mental alertness, patience, and self-control, should know better than to "put an enemy in their mouths to steal away their brains."

Individuals such as Lord Byron, Stephen Foster, and others whom you can readily name, will refresh your mind as to the testimony of history relative to personalities who have been defiled and early cut off by alcoholic beverages. Defiling the temple with alcohol automatically carries with it the fulfillment of this scripture: "Him shall God destroy." In this particular type of indulgence, physical laws naturally work to destroy the one who thus defiles the temple.

PHYSICAL REACTIONS SLOWED

Physical reactions within the human body automatically answer the question as to what happens to the body, mind, and spirit when alcohol is consumed. Scientists are now in agreement that alcohol is an anesthetic and as such performs certain acts within the body without the consent of the drinker. Once the alcohol has entered the body, the destructive work begins. The organ first to feel the effect of alcohol is the brain which controls the power of decision and the ability to discern between right and wrong. These and the finer faculties of the human body are partially or fully anesthetized in spite of any previous opinion on the part of the drinker of what the effect might be. When judgment is deadened, many things happen which otherwise would have been avoided. The individual says and does things which, in a normal condition, he or she would never say or do. Another drink, and perhaps another and another, may follow in violation of pledges made to loved ones and previous good intentions. The drug does the job.

To follow further the work of the operation of the drug upon the human body, the eyes have been affected and "tunnel vision," as the scientist calls it, is the result. The hearing has been deadened somewhat, judgment impaired, and muscular reaction slowed down materially. These and other physiological results account for many good drivers being involved in serious auto accidents, not to mention serious mistakes in business, social and family circles which might never have occurred except for the defilement of the temple through the intake of alcohol.

ALCOHOL'S FATAL DELUSIONS

We quote from an article by J. Maurice Trimmer of Huntington, West Virginia, which appeared in the *National Temperance Digest* of May 1949: "It is an established law that because of its chemical action on the body and brain, beverage alcohol reduces an individual's efficiency. The man who claims he can do better work after a couple of drinks is laboring under a definite delusion. By means of reliable, scientific tests, the time required for a man to remove his foot from the accelerator of an automobile and apply it to the brake when the traffic light changes from green to red, has been measured. On the average it takes two-tenths of a second when he is sober, three-tenths of a second when he has imbibed two cocktails. Tests, conducted with special apparatus designed for the purpose, indicate that after a couple of drinks, an experienced driver whose car is moving at 30 miles per hour travels from four to eight feet further, before he can start to apply brake pressure, than he does when he hasn't been drinking. Acuteness of vision, hand-eye co-ordination, and judgment of distance and speed are impaired to a considerable extent by even a moderate indulgence in alcoholic beverages.

"In an experiment conducted with twenty auto drivers, each of whom drank a glass and a half of whiskey before starting a road test, all actually drove faster, but all thought they were going more slowly. Unquestionably it is the drinks that drivers don't feel, but which reduce their efficiency at the wheel to a dangerous degree, that are responsible for many serious accidents on the highways.

"Actual tests have shown that a professional typist makes from 40 to 50 per cent more mistakes in her typing after imbibing two glasses of whiskey. After drinking two-and-a-half glasses of whiskey, an experienced typesetter requires seventy minutes to do a sixty-minute job. Because beverage alcohol does so definitely reduce a person's mental and physical efficiency, an engineer even slightly under its influences is incapacitated to run a train. A surgeon even slightly under its influence is incapacitated to perform an operation. The person who is resolved to live with his faculties and capacities always functioning at their best should practice total abstinence."

INDUSTRY IS THE LOSER

Science now speaks more eloquently than ever before as to the defilment of the body and mind when alcohol is used. The Yale School of Alcohol Studies has done a great service in focusing the attention of America upon the alcoholic and in showing the public how, one step after another, the drinker who begins to drink socially and very moderately, may sooner or later be so completely controlled by alcohol that his whole future is endangered. Whether the habit is psychological or physiological, or whether or not the cause of the first drink was one thing or another, is of little consequence as to the final result. The result seems in many cases to be the same—loss of ability, careless habits, lack of truthfulnsess, loss of one job after another, being demoted for cause, etc. These seem to be the natural results of the habit—the gradual wearing out of the worthwhile parts of the sacred human personality.

In the First Industrial Conference on Alcoholism, held in the Morrison Hotel in Chicago, it was stated that industry alone lost at least one million dollars per year due to alcoholism. This represents the direct result of the deteriorating effect on human performance.

The National Safety Council estimates that four hundred forty million dollars represents the annual cost of alcohol-caused accidents on the highways of the

United States. Hospital, court costs, penal and other costs, mount to almost unbelievable figures.

Alcohol, as an instrument of defilement of the human body in all walks of life, is a very serious public enemy. Now during the turmoil of the nations, the struggle with communism, fascism, and other forms of government striving for leadership, democracy is meeting its most serious challenge. Liberty of the human race is in the balance. God-given personality in its purity must be preserved. A strong sober citizenry is essential for the preservation of democracy. A liquor soaked population cannot be a strong people. One has said that if the liquor industry is to continue at its present rate (sales increased in 1948 over 1947 by 5 percent) *one out of every twelve* of our youth under fifteen years of age will become addicted to alcohol.

Certainly, in the church, we must strive for clean personality into which there may be the free flow of the Divine Spirit, and we must with supreme effort make it as difficult as possible for our boys and girls to be overcome by influences that will defile and ultimately destroy.

MEN OF REAL DISTINCTION

Dr. Charles M. Crowe, in a recent address on *Men of Distinction,* delivered in First Methodist Church in Evanston, Illinois, called attention to the fact that men of *real* distinction differ greatly from the whiskey-named men of distinction so extensively publicized. He said: (1) Men of *real* distinction should be intelligent enough to be governed by the facts of life. (2) Men of *real* distinction should be independent enough to resist high pressure, commercialized social custom, and propaganda. (3) Men of *real* distinction are responsible enough to know that they cannot escape the implications and penalties of their own acts, and are men who are willing to exercise self-restraint for the public welfare.

Dr. Robert V. Seliger, of Johns Hopkins in Baltimore, has said: "Too many business executives and professional men are to be found in the social drinking bracket. It is my personal conviction, based on experience and phychiatry, that our social drinkers actually cause more trouble of more kinds, as a group, than do all true alcoholics. Bourbonized judgment causes a loss of millions to investing stockholders. That little drink, medically, is a narcotic drug substance, and can be compared with a shot of morphine."

In the verse just preceding the one discussed above, the apostle said: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" This is really the crux of the whole matter. The Spirit of God in you represents victory. You at once become, in part, divine. In you, then, there is a force bigger than the world. God is there—a force which will lead you through tribulation, difficulty, sorrow, and all of life's complex perplexities, if you will get yourself out of your own way and let the Spirit lead. And, if you will keep yourself out of the way, you must also keep all idols and defiling influences out of the way.

It seems very clear that if the church and the individuals are to have a free operating of the Spirit of God which dwells within, we shall of necessity take the position of (a) total abstinence from all alcoholic beverages, (b) refrain from encouraging anyone else to partake, either through silence or social practices, and (c) join in some constructive effort to protect others who might be misled and influenced by the treacherous advertising and social custom appeals to the liquor industry.

Let there be no idols, let there be nothing to defile, let the Spirit of God have free access, and then shall our lives fulfill the purpose for which God has placed us upon the earth.

6-18-50 3-4-51

A Prayer for Pity

By HAROLD E. FEY
Managing Editor, The Christian Century

O GOD, our Father almighty and redeeming, we praise thy holy name for the beauty of this day of worship, for this sweet hour of prayer in the sanctuary appointed as our meeting place with the most high. We thank thee that because of the sacrifices of saints and seers we can kneel gladly, in freedom and without fear. We glorify thee for the church, with her banners flying; for the knowledge that today throughout this great land and around the world those whom thou hast called in all churches bow in supplication and rise to share their blessings in pity and tenderness.

O Father in heaven, we pray for our brothers who are homeless and hungry, despairing and in want, because of man's inhumanity to man. We pray for little children all over the world, and especially for the millions in rags and destitution whom we can help if we will. Show us the way in which we can suffer little children to come unto thee. Help the leaders of the churches and each one of us to pity these least of thy children who are precious in thy fatherly sight; and compassionately to lift their heavy burdens of neglect and sorrow.

Hear us, God of the nations, we pray for the President of the United States and all in authority in this land, in Russia and in all nations. Move their hearts to do justly, to love mercy and to walk humbly with thee, our God, that we and our children may have peace.

Grant us, Holy Father, forgiveness for our doubt and weakness, for our complacency and pride. We have all sinned and come short of thy glory, and our sins have brought on us the terrible swift judgment of war and suffering, of chaos and destruction. Forgive us, O God of mercy; forgive us this day. Help us to bring forth the fruits of a humble and contrite heart. Save us in this life and in the next, for thine is the victory, thine the grace and power, thine the glory, world without end, through Jesus Christ our Lord. Amen.

When Life Loses Its Zest

By MERVIN M. DEEMS

"He restoreth my soul . . ." Psalms 23:3

THE MOST PRECIOUS thing we have is life,—and often we permit it to lose its zest.

Of course it is true that life loses its color or flavor sometimes through no fault of our own. Perchance one's very job does this, though we must be careful here, for any regularity of work, in home or office, factory, or store, has its own confining molds of sameness. I suspect most of us give this too much consideration. In one of my pastorates in New England there were two shoe-shops. There were in our church, of course, workers in these shops as well as professional and business men. But, in spite of the obvious drudgery of doing the same thing all day long for five days a week, I do not remember that there were more complaints because of one's job from the factory employees than from the bank employees. The point of history which we have now reached, namely, an industrial, mechanized, specialized civilization, condemns us all to a sameness of existence. We must, therefore, find new frontiers—not geographical but cultural and social and spiritual—to save ourselves from the monotony of an unchanging and often colorless job.

EXALTING THE COMMONPLACE

Caroline Macdonald, a Canadian Y.W.C.A. worker in Japan, who, until her death, worked among prisoners there, once wrote:

> "People often speak to me about what they conceive to be my interesting work. As a matter of fact nothing in all the world can be more prosaic than spending one's life among the unfortunates and the failures and the sneaks and thieves and the what not, day after day and year after year, unless—unless we believe it is God's chosen work for us to do, and that we cannot escape from it nor it from us. Life, however one views it, is commonplace enough unless one's deepest conviction is that one is a servant of the Most High God, and as such can, to some extent at least, actually enter into the mind of the Master."

These words form the basis of a Christian attitude toward work. If followed and realized, they could save many of us from being destroyed inwardly by the monotony of our jobs, whatever they are.

Or perhaps the color of life fades with the loss of a loved one. That life is forevermore changed, we know; but that this experience, however tragic, however difficult to explain, may, through our Christian hope, fashion us into richer souls, more valuable because better able to understand the sufferings of others, we also know. That life is nevermore quite the same is one thing; that it loses its zest is quite another.

Indeed I am persuaded that when life drops to a dead level of existence, it is because we permit it to do so. It is not outside circumstances which reduce it to colorlessness but rather because we become fed up or we lose faith. We take our stand on the values of this world and then wonder—at least at odd moments—why the tang of life is gone. We attempt all sorts of escape from our humdrum existence never facing the fact that it is humdrum because we ourselves are not the complete, the healthful personalities we were meant to be. We are so concerned over the pursuit of happiness, we are so worried as to whether we will be happy, that all chance for joy is gone. We have been reminded over and over again that happiness begins from within, but when we turn *there,* we know we haven't the resources to make life the colorful picture it should be.

DRABNESS IS UNNECESSARY

There was one thing the life of Jesus was not. It was not drab. What he did with common people is positively amazing. He made them feel that God was their heavenly father; and because he was they were of infinitely more value than sparrows, or sheep, or even the Sabbath. Furthermore, God's handiwork, could they but see it, surpassed in its richness of color even Solomon in all his glory.

What I am saying is that whenever we permit life to lose its zest, we do not have to stay that way. There is a way out, though I am sure you have never thought of the text in this context before. The words you have known for many years—you once memorized them and they are with you forever.

When life loses its zest . . . "He restoreth my soul." This means that the true values of life can be restored to us. If we permit it a change can be wrought in our attitudes which will lift existence from the humdrum to the realm of glory. We can make a re-evaluation of what life is all about, so that progressively our lives become not dull and deadly but richer, broader, fuller. This is what Browning meant when he wrote:

> "Grow old along with me
> The best is yet to be,
> The last of life, for which the first was made."

But make no mistake about it: the way by which we transmute existence to life is a process of wanting and seeking; of realizing that we, ourselves, are of

---

MERVIN MONROE DEEMS, professor of the history of early Christianity and missions at Chicago Theological Seminary, is well known to The Pulpit readers for past contributions.

more value than the tinsel and glitter that seem to be so much a part of this world.

It was probably true in the 18th century, when the words were written, that

"Sometimes a light surprises
The Christian while he sings;
It is the Lord, who rises
With healing in his wings;
When comforts are declining,
He grants the soul again
A season of clear shining
To cheer it after rain."

But certainly today if this sort of thing is to happen we must want it to happen. Even Jesus had to pray. Even Jesus pleased not himself. "He restoreth my soul,"—but I must want him to.

IDEALISM EASILY LOST

Life bogs down in another way, too. Paul saw the temptation when he wrote, ". . . and let us not grow weary in well-doing." And in another place, "never let your zeal flag."

It does not take us long to forget or to lose our idealism. The world—we call it reality—catches up with us and shows us the absurdity of the Christian faith. We pray for his Kingdom, we say, but it never has come; will it ever come? Of course we believe, but we must be practical.

Perhaps we have been seeing our young people's problems in an altogether false light. Far more than an intellectual adjustment between science and Christianity is needed. We must come to grips with the fact that the idealism of youth is often crushed by the realities of our society. Albert Schweitzer has written:

> "The knowledge of life which we grownups have to pass on to the younger generation will not be expressed thus: 'Reality will soon give way before your ideals,' but 'Grow into your ideals, so that life can never rob you of them.' If all of us could become what we were at fourteen, what a different place the world would be."

It is strange, when you come to think of it, that Paul had to warn us not to grow weary in well-doing. But he knew how prone we are to grasp at a splendid challenge and then to let it go. He knew how prone we are to begin to wonder if our ideals are sensible, if probably the high demands of the Kingdom of God ought not be toned down to our world.

THE POWER OF GOODNESS

At the time of Gandhi's death a newspaper editor said of him, "He was great, yes. But he was more than great, he was good. He troubled the world by his goodness."

So often life loses its zest because we cease believing in the power of goodness. The significance of the crucifixion is not that it was the triumph of evil, but rather that as long as history lasts it disturbs us by proving the power of goodness.

When life slips to the dead level of no-faith, of no-hope, of lost idealism—when life loses its zest—then he restoreth my soul. He recalls me to what I used to be and to what I once believed. He puts it all there, and says, "See here, see here, see here." And looking, we see certain and sure evidences of his Kingdom, and of his presence.

Blessed be his name—he restoreth my soul.

Why Stars in the Flag?

A Sermon for Children by Lewis H. Davis

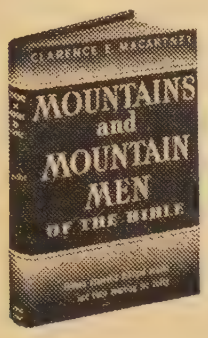
DO YOU KNOW why there are stars in the flag of our country? Perhaps you're going to say, "The stars in the flag stand for the states. There are forty-eight states so there are forty-eight stars." That's right and that's a good answer. But why did our forefathers choose stars to represent the states? Why didn't they use white circles instead of white stars?

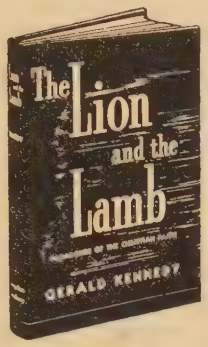
Some years ago I read of a woman who had a hard time finding the answer to that question. She had come to live in the United States because she had married a man who was a citizen of this country. If the United States was to be her country, she decided she wanted to know its history. She began with the flag. She asked about the red stripes and the white stripes and found what they meant but when she asked "Why are there stars in the flag," everyone said "The stars stand for the forty-eight states." When she asked why stars were chosen to represent states, no one was able to give the answer.

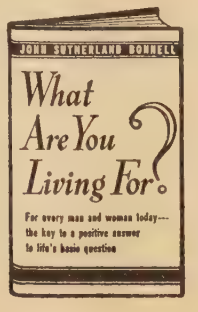
She asked at the public library. She asked her neighbors. She asked her husband's friends. Nobody knew. So she searched and searched for the answer to that question, "Why stars in the flag?" Finally she found it in a little book which said:

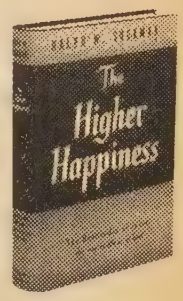
> "The reason why our forefathers placed stars in our national emblem is given in the Congressional Act of June 14, 1777 which adopted the flag and which prescribed 'that the Union be thirteen stars in a blue field representing a new constellation . . . signaling to mankind the birth of the first nation on earth dedicated to personal and religious liberty, a sanctuary to which men and women the world over, oppressed because of religious and other beliefs, might take refuge and enjoy Life, Liberty, and the Pursuit of Happiness."

So you see the stars in our flag were put there, not only to tell people how many states there are in our nation but also as a "signal." They carry a message for us and for people of other nations to read. And a part of that message is an invitation. Our stars have been saying to people across the seas who have been persecuted because their beliefs didn't please other people, "If you want liberty and the right to believe






JOHN SUTHERLAND BONNELL
What Are You Living For?
For every man and woman today—the key to a positive answer to life's basic question



MOUNTAINS AND MOUNTAIN MEN of the Bible

By CLARENCE E. MACARTNEY. These fifteen vivid sermons, based on both the Old and New Testaments, bring to life great Bible personalities and the parts they played in dramatic events on the mountain peaks of Bible lands. Powerful preaching with a message for today. **$2**

THE LION AND THE LAMB

PARADOXES OF THE CHRISTIAN FAITH

By GERALD KENNEDY. Offering fresh approaches to the richest texts of our Scriptures, these 21 chapters explain some of the most difficult paradoxes of the Christian gospel.

Each chapter is introduced by paradoxical scripture. Each presents a pair of seemingly contradictory concepts. And each penetrates to the final truth that Christ proclaimed—giving his timeless words new and timely meaning.

A very real contribution to the understanding of Christian faith—vital messages enforced by vivid illustrations, bringing a practical, inspiring Christian philosophy for our day. **$2.50**

WHAT ARE YOU LIVING FOR?

By JOHN SUTHERLAND BONNELL. For all who seek a satisfying answer to life's basic question these 24 messages bring warm hearted guidance and assurance—showing how Christ can bring meaning, purpose, and direction into every life. **$2**

EVERYDAY RELIGION

By JOSEPH FORT NEWTON. Each of these 65 brief, pointed messages, based on a timeless scriptural truth, is concerned with an everyday experience—some problem we all must face. Each shows how to make every day richer, fuller—more satisfying and complete—by living the Christian Way.

Everyday Religion brings meaningful stories of everyday people—proving that Christian living can work in our world. Here is wise, practical spiritual counsel—a book for worship, for fresh inspiration. 256 PAGES. POCKET SIZE. **$1.25**

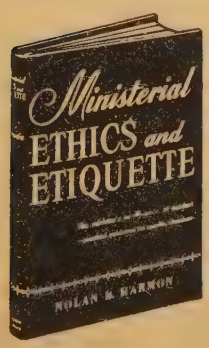
THE HIGHER HAPPINESS

By RALPH W. SOCKMAN. Your invitation to live life at its best—to find in your daily life the rich joy Christ promised men in his Beatitudes. Here is a fresh conception of Christian happiness, a guide to attaining it, new power for proclaiming it to others. **$2**

TAKE A SECOND LOOK AT YOURSELF

By JOHN HOMER MILLER. Sensible, workable answers for people who are asking themselves: *How can I rise above the things that are tormenting and confusing me, and become the person I want to be?*

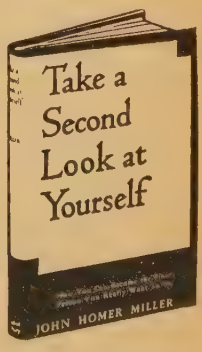
Some of the Chapters: THE CURE FOR A TROUBLED MIND—LIFE IS TOO SHORT TO BE LITTLE—TAKE TIME TO BE ALONE — ON BEING HEALTHY-MINDED — WHO OWNS YOU?—HAVING A MIND OF YOUR OWN—THE HAPPINESS OF A GRATEFUL HEART—DON'T GIVE UP THE MENTAL FIGHT—BEYOND PEACE OF MIND—THE BEST YEARS OF YOUR LIFE. **$2**



MINISTERIAL ETHICS AND ETIQUETTE

Revised and Enlarged Edition. *By NOLAN B. HARMON*

Problems that can make or break a ministerial career, vital questions involving propriety and good taste in all aspects of the ministry, are discussed sensibly and helpfully in this practical, specific manual of conduct—the minister's *own* "blue book." **$2.50**



AT YOUR BOOKSTORE

Abingdon-Cokesbury

what you think is true, come to the United States; we believe in those rights."

One of the reasons why our nation is great is found in that invitation. Thousands and thousands of people from the other lands have read that message in the stars of our flag, have accepted the invitation, and have come to our shores. Many of them were the common people who helped level our forests, build our railroads, man our factories. But among them also are men and women who have made great contributions, whose names are known to us all. Edward Bok, Jacob Riis, Thomas Mann, Albert Einstein, Arturo Toscanini—these are the names of only a few who have heard the invitation and come to our shores to share their talents with a people who were wise enough and kind enough to open their doors.

There are some people who say "Let's shut our doors and keep them shut—America for the Americans!" When you hear people say that you, who know what the stars mean, might ask them if they would like to take the stars out of our flag and put in their place white circles that tell nothing more than the news that there are forty-eight states in the United States.

I vote to keep the stars in the flag—and so do you. Let them keep saying what our forefathers meant them to say, especially when people are so eager to hear it. Let them continue to be a signal to mankind that our nation is dedicated to personal and religious liberty—that it is to be a "sanctuary to which men and women the world over, oppressed because of religious and other beliefs, might take refuge and enjoy Life, Liberty, and the Pursuit of Happiness."

Glory of the Imperfect

By RICHARD H. RASMUSSON

Not that I have already obtained, or am already made perfect: but I press on . . .
—Philippians 3:12.

ACCORDING to Christian tradition, Paul was in prison, when he wrote his letter to the church in Philippi. But even though imprisoned, his spirit was unfettered and free. Stone walls have their limitation for one of Paul's calibre and faith. His soul was still progressing forward and upward, though his body was behind prison walls: "Not that I have already obtained or am already made perfect: but I press on . . ." Weymouth makes this verse read: "I do not say that I have already won the race or have already reached perfection. But I am pressing on. . . ."

What do these words mean except that we should glory in our imperfection? Man partly is and wholly hopes to be.

One can press too far the thought in these words of Beth Caddy, but there is truth in them. "Thanks," she writes,

"For sorrow
Which makes happiness shine brighter
In a somber background.
For selfishness
Which etches a loving heart in indelible.
For ugliness,
A renegade of beauty
Which contrasts its former self.
For our lives
So imperfect that they give us work to do."

I

Alfred Adler has used the phrase, "The Courage of Imperfection." By this he means that we must do things in spite of conscious imperfection. But haven't we all known people who refused to do needed work—maybe it was teaching in the church school, maybe it was exercising the responsibility of citizenship, maybe it was getting married, maybe it was having children—because they were too conscious of standards of perfection? Failing to glory in the imperfect, they gloried in the ideal of perfection, and did nothing.

Paul's words glorying in the fact that he had not attained perfection are really an incentive to action. They give us courage to act, to accept ourselves for what we are: amateurs in the enterprises of life. Having the courage of imperfection, we will go ahead with our jobs—preaching, teaching, farming, homemaking, child training, working for a better economic order or a peaceful world—with the best skills and insights we have acquired up till now. We will not sit down and do nothing because we are not experts. We will not be arm-chair perfectionists.

II

There is glory in the imperfect not only in the sense that it gives courage for action but also by opening the door to growth. Horace Bushnell, a great New England preacher once preached a sermon entitled "Our Advantage in Being Finite." The advantage is that we can grow. As Dr. Bushnell put it: "the scholar, the clerk, the apprentice, who should have it forced upon him that he is going never to take a new idea, never to acquire a more ready dexterity in his employment, never to advance upon himself, would be utterly crushed by the discovery." The glory of life is that we can

---

H. RICHARD RASMUSSON, minister of University Church Presbyterian, West Lafayette, Indiana, preached this message as a Commencement Day sermon.

Ministers! Sensational News! *Double* Insurance Protection at Only 25% to 35% added Cost!

TIME slips by faster than you think! Act now to secure for your family adequate income during their critical dependency years. To celebrate our 50th anniversary, the Ministers Life and Casualty Union, one of the strongest companies in the United States and Canada, offers you our new, sensational *DOUBLE PROTECTION PLAN.*

What is Double Protection?

It is very simple—you start with a basic plan of insurance . . . Ordinary Life or Endowment at a specified age . . . at the Union's low premium rates in any desired unit from $2,500 to $10,000. To this you add 15-year "Term" insurance of the same unit size to be attached as a supplement to the basic policy. For this added protection, you pay only 25% to 35% of the original cost! Look at the simplified table above.

TABLE OF RATES

Column I shows first year premium. Column II subsequent years

Age	$5000 Double Protection ($2500 basic policy plus $2500 15-yr. term)					
	Ordinary Life		Endowment At Age 70		Endowment At Age 65	
	I	II	I	II	I	II
25	35.43	48.21	38.76	53.18	41.76	57.68
26	36.78	49.95	40.28	55.23	43.48	60.00
27	38.21	51.83	41.93	57.41	45.33	62.51
28	39.75	53.83	43.68	59.73	47.33	65.20
29	41.41	55.96	45.58	62.23	49.43	68.01
30	43.16	58.23	47.61	64.88	51.71	71.06
31	45.03	60.63	49.76	67.71	54.16	74.31
32	47.00	63.15	52.05	70.73	56.78	77.83
33	49.16	65.88	54.56	74.01	59.61	81.58
34	51.40	68.75	57.20	77.45	62.63	85.60
35	53.83	71.83	60.03	81.13	65.88	89.91
40	68.83	90.68	77.68	103.96	86.46	117.13
45	89.75	116.55	103.15	136.65	117.33	157.93
50	119.28	152.55	140.98	185.13	166.50	223.43

In other words, IF YOU ARE 35 now, you pay only $53.83 the first year and $71.83 thereafter for a $5,000 Double Protection policy. Think what this would mean to your family! And, what's more, you get dividends from both the basic and the "term" parts of your policy!

50th Anniversary 1900 1950

IN SHORT, if you are a minister or a full time worker in the field of religion, you can subscribe to this new money-saving life insurance protection and know that your family will have essential food, clothing, housing and education. Don't wait.

MAIL TODAY!

THE MINISTERS LIFE AND CASUALTY UNION
(Legal Reserve Non-assessable Life Insurance)
100K West Franklin Avenue
Minneapolis, Minnesota

Gentlemen: Please send me at once information on your DOUBLE PROTECTION policy available during 1950.

NAME.....

ADDRESS.....

CITY..... Postal Unit No.....

DATE OF BIRTH.....

CHURCH.....

grow, improve ourselves, learn new things, and go forward to higher achievements. Progress is a part of the glory of the imperfect. Someone has suggested: "If what you did yesterday still looks big to you, you haven't done much today." To grow is to outgrow.

Epictetus, the Greek philosopher put it another way: "One man finds pleasure in improving his land, another his horses; my pleasure lies in seeing that I myself grow better day by day." The significant point is that each found something to improve. Take that possibility away from life and there would be no point in living. Browning makes Cleon say: "Why stay we on the earth unless to grow?" Our answer to his question is the glory of our imperfection.

III

The glory of the imperfect inspires action, helps overcome fear, opens the door to growth, and, finally, gives hope that life will be better farther down the road. Even though everything that man has done is tainted with a measure of imperfection and nothing he has done is perfect, he has potentialities for perfection. This is the real basis for our human aspirations.

There is, however, nothing automatic about our growth toward the perfect. The hope is real and possible of attainment, but not unless one gets a right relation with God and serves in the Spirit of Christ. Pressing on for Paul meant a deeper commitment to Christ, a passion to be like him and make Christ's values his values. "For me to live is Christ." If we fail at this point, our scientific and technological advance could make for death and destruction instead of peace and plenty.

Nothing here is finished. Everything we achieve engenders discontent, "a consciousness that life may be larger than we have attained, that we are to press beyond what we have reached, that joy lies in the future (if obedient to God's Plan for the world) in that which has not been found, rather than in the realized present." This is the glory of the imperfect.

Lincoln Steffins wrote in his *Autobiography* that there was not a perfect railroad, nor a good government, nor a sound law. He said the greatest pictures remain to be painted. And that (Shakespeare notwithstanding), the greatest dramas remain to be written. "Everything in the world remains to be done," he said, "or done better." Not as though everything were perfect, we press on to make life and living better.

Jesus said: "One is your Father and all ye are brothers." We are a long way from this reality. Let's create, with God's help, the fact.

Democracy in one of its meanings is equality of opportunity for everyone; but how far we are from that. Let's create, with his help, the fact.

The Christian Church should be a community that puts into practice the spirit of Jesus. We are a long way from that. Let's create, with his help, that worthwhile practice.

And what about man? The knowledge that we are not all that we ought to be or can be, that we are imperfect, gives an incentive to living that perfection could never have. Therefore, we press on.

Nothing here is finished. It is all a becoming. "Not that I have already attained, or am already made perfect: but I press on. . . ." Such is the glory of the imperfect.

Said the Pew Unto the Pulpit

By EDWARD WESSLING

HE'S an imaginary friend. Most of mine are. His name: Alter Ego. I have become consciously irked of late by his persistent presence next to me in the Sunday pew. He presumes himself to be the valid interpreter of all that is said in the morning service and the final judge of its merit.

I remember one Sunday in particular. Eyeing the preacher suspiciously as the latter commenced the morning address, Alter Ego began a babbling commentary that intruded on no ears save mine:

"There he is up there. He doesn't look happy about it, but there he is. Nice gown. Odd cowlick in the back of his head whenever he turns to the side. Must feel strange to be a preacher. Who was it who said ministers comprise the third sex? But I still envy him up there. He's got us just where he wants us. Here we sit, silent; we cannot do otherwise. There he goes now . . . What's this?

" 'In approaching this morning the engrossing but impenetrable mystery of the Trinity in Unity, we shall go no further than to contemplate it in its broader aspect . . .'

"That did it! Not that *I* don't get it, but it's my imagined wife: she's lost already. For her sake, Preacher, keep it simple! She may talk a lot, but she doesn't know much about words; told me only yesterday she heard that you preached pure doctrine and were orthopedic. Remember, you standing up there exist for us sitting down here.

"You seem to operate on a preaching syllogism:

a. It is my duty to preach sermons to sinners.
b. Here is a gathering of sinners.
c. Therefore, I will preach a sermon.

"No, there you go again: 'omniscience,' 'restitution,' 'succor,' 'Old Adam,' 'redeeming grace.' I warn you. I'm judging. We're all judging! You may think we're stupid (the *others* here may be stupid), but our verdict is final: you're missing the sermonic boat! 'You can't

(Reprinted with permission from The Seminarian, October 26, 1949)

HARPER BOOKS RECENTLY REVISED OR RESTORED TO PRINT

The Apostolic Preaching

by *C. H. DODD*

"A persuasive defense of the original preaching of the earliest Church, so far as this can be discovered in the New Testament. The book appeals to reason, imagination and faith."—*The Christian Register* "The importance of this little volume of lectures for American liberals can hardly be overestimated. A generation which has given the primary place to the teaching of Jesus needs a forceful reminder that the apostolic preaching was something very different."—CLARENCE T. CRAIG **$1.50**

The Minister's Job

by *ALBERT W. PALMER*

"Dr. Palmer knows all the problems; and if he does not know all the answers, he does know the approach to wise and deeply human answers."—*Christian Advocate* "Out of a rich and fruitful ministry he brings a sum total of shrewd observation, insight and experience that make the book a joy."

With a new chapter on the ministry of radio. —HALFORD E. LUCCOCK **$1.50**

Eschatology and Ethics in the Teaching of Jesus

by *AMOS N. WILDER*

"Both in its fine style and its accurate and comprehensive scholarship as also in its sane interpretation of the eschatological position of Jesus, it has won a fine place among contemporary books in New Testament."—THOMAS S. KEPLER "Professor Wilder's book is a judicious and balanced treatment of an exceedingly difficult theme. It provides rewarding reading not only for the biblical scholar but also for any Christian who seeks to understand the teaching of Jesus in its historical setting, and who is looking for guidance in interpreting such absolute demands as those set forth in the Sermon on the Mount."—ROBERT M. GRANT **$2.50**

Conflicts in Religious Thought

by *GEORGIA HARKNESS*

"A book admirably adapted to meet the intellectual needs of our educated youth, and adults, too. Miss Harkness understands the profundities of theology. She can stand on her own two feet alongside any male theologian in the country. Her special genius, however, seems to lie in making these great theological ideas simple enough for the beginner or the average layman to comprehend."
—*Christian Century* **$3.00**

Introduction to the Old Testament

by *ROBERT H. PFEIFFER*

"Marks an epoch in American Biblical scholarship, for never before has a full-length Introduction to the Old Testament been published by an American. It is so important that every interested person must have a copy." *Duke Divinity School Bulletin* "The most outstanding scholar in America active in Old Testament studies is undoubtedly Dr. Pfeiffer of Harvard. Here in this book the right man has met the task and done nobly."—*Journal of Theology* **$4.00**

COMING

Behold the Man

by *TOYOHIKO KAGAWA*

A novel based on the life of Christ, in which the person and teachings of Jesus are seen through the eyes of several of his followers, historic or imaginary. Told with characteristic insight and uniqueness by one of Christianity's greatest interpreters today. **$2.50**

Meditations on the Cross

by *TOYOHIKO KAGAWA*

Sixteen meditations through which we are enabled to see meaning for our world and our lives. The first six are drawn from and built upon the Cross revealed in the Scripture; the last twelve expound a workable, modern-day philosophy of the Cross. The language is pungent with unusual idioms and unforgettable expressions. **$2.50**

at your bookseller

HARPER & BROTHERS, New York 16, N. Y.

prove the reality of your religion by its racket.'

"Since you've got me going, I might as well keep on killing time until your thirty minutes are up.

"First of all, get this straight. There are two kinds of preaching: the first kind beats the drum for the dignity of the ministerial office itself. It realizes preaching is difficult, but it's content merely to say the words and go through a solemn and formal presentation, which will enable us on this end of the air gun to say we've been to church and heard a sermon. In other words, it aims at nothing in particular and hits it squarely in the middle. The second kind of preaching strikes out at the needs of us listeners. Needs and troubles . . . and, brother, have we got 'em!

"If you study us (for a change), you'll find that the essentials of our religious interests are few. Many niceties that delight or plague you as a theologian have never entered our minds. We want to save our souls; we want the road back to God; we want to know how we can tell when we're on it and help others to travel the route with us.

"But up there you stand: severe-looking, solemn, learned in one field of knowledge (yet not reluctant to make sweeping statements also in other fields), unfriendly and quite different from the way you were at adult instruction class and on the Sunday School outing. Yet you accuse *us* of categorizing our Christianity: of having one religion for Sunday and another for the rest of the week.

"I understand we're to regard you as a Christian personality bearing witness to Christ and to the power of His presence. Don't pontificate to us; don't pulpiteer at us. Show us that you yourself have found the Faith and that you're trying as best you can to give it to us. Don't damn us. Last week you said we were saved—'regenerate and justified' was the helpful, earthy way in which you expressed it. Now what does that mean for us?

"Look at Smith two pews up front. He's new around here. A bright chap in most ways, but he's got a low religious I. Q.: thinks Original Sin is something that hasn't been tried before! Schulz, right behind me, is still bitter about his boy's death. Mrs. Lebewohl's family life is disintegrating. And Krankstaetter isn't as interested in the liturgy as he should be; as for his knowledge of Scripture, he doesn't know the order of the four Gospels. Think of us, Preacher! . . . our narrow lives, our bare culture, how different our world is from yours. Poor Williams: bathed in bills, a house too small, and busy trying to get rid of a young pagan who's wooing his daughter. The list is endless.

"As for hope in all this—well, we've heard that our Christianity is supposed to change our thinking about a lot of these troubles by showing us the basic cause and the final remedy: a new hold on God through faith in Christ. I say, that's what we've *heard* is supposed to happen. And we look to you for the answer, Preacher.

"In short, we're hungry to see in you a God-changed person who will be the means of giving to us what he himself has been given. If you have it, fine! Let us have it, too. If you haven't, then transfer the noise to a boiler factory and its more absorptive environment. Through your *personal* bringing of the Word, excite us to a greater Christian life.

"Each of us is saying in effect: 'When you talk, talk to me, not to the world. Talk about me, not about mankind. Draw your illustrations from what I have seen or felt or tasted, not from abstractions. We don't ask that you be perfect. God has sent only one perfect Preacher. But we do ask that you start, as he did, where we are and with what we are.

" 'Then give us yourself!' "

Titles and Texts

What Pulpit Readers are Preaching About

Everett W. Palmer, First Methodist, Asbury Park, N. J. Corinthians 1:18-25—"What the Cross Can Mean to you."

Frederick Andrew Roblee, First Presbyterian, Bay City, Mich. "Facing Life With Christ." Romans 8:37—"In all these things we are more than conquerors through him that loved us."

George R. Bell, Caledonia St. Methodist, La Crosse, Wisc. "Our Faith in Impartial Love with Evenhanded Justice." Text Matt. 22:16—"Master, we know that you tell the truth, and teach the way of God with sincerity, regardless of the consequences for you are impartial."

Jan. N. Booth, First Christian, Ashland, O. "The Man Jesus Christ," I Timothy 2:5—"For there is one God, one mediator also between God and men, himself man, Christ Jesus."

Wm. P. Taylor, First Christian, Galax, Va. "Christ of the Countryside." Matt. 6:28—"Consider the lilies. . ."

O. W. Matzke, Evangelical United Brethren, Milford, Neb. Weaving Life's Tapestry Text Hebrews 8:5—"See that you make everything according to the pattern, which was shown you on the mountain."

Herbert Booth Smith, First Presbyterian, Burlingame, Calif. "The Tragedy of Indifference." 2 Timothy 3:5—"Though they keep up a form of religion, they will have nothing to do with it as a force."

Ben Morris Ridpath, First Methodist, Joplin, Mo. "A Mighty Proclamation" Romans 1:16—"For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth."

Lloyd N. Whyte, Shenandoah Baptist, Miami, Florida. "Religion that Fills the Bill." Rev. 3:7-8—"To the angel of the Church at Philadelphia. . . . I know your doings (Weymouth)."

(The Pulpit welcomes contributions for this column. Give minister's name, church, and address, sermon title and text. Space allows us to print only those of especial timeliness or unusual significance.)

For A Parents' Day

HOMER R. CHALFANT of Glenville First Methodist Church in Cleveland, Ohio, believes that Mother's Day or Father's Day involves an unfair emphasis. In a sermon based on Exodus 20:12—"Honor thy father and thy mother"—he pleads for a balanced emphasis on the home. It is a law of nature, he says, that an unbalanced object is working against an inevitable rule which, in the end, will be the ultimate master. The contractor had better observe the law of gravity, whether using wood, stone, or brick. He is under strict directive to have a level foundation and to build the walls perpendicular.

A Balanced Emphasis

Balances are inevitable for every idea or emphasis. Continually we are under compulsion to consider all available ideas and evidences which will make for wholesome thinking. "All life is under the principle of polarity whose double pull and consequent tension become a spring of action and the source of the richest life." (*Christianity*, by H. F. Rall, Page 83).

Regarding this principle, the special Sundays in May and June call for earnest examination. The way we are now observing the Fifth Commandment suggests there is one commandment: "Honor thy mother!" and another commandment: "Honor thy father!" The Fifth Commandment does not read that way, but rightfully reads, "Honor thy father and thy mother." Mother's Day was started as the result of an unbalanced emphasis. It is unbalanced to organize a day for honoring one parent and not the other. Here, as in all other cases, the extreme emphasis produces reaction in due time. The conscience of the world demands it.

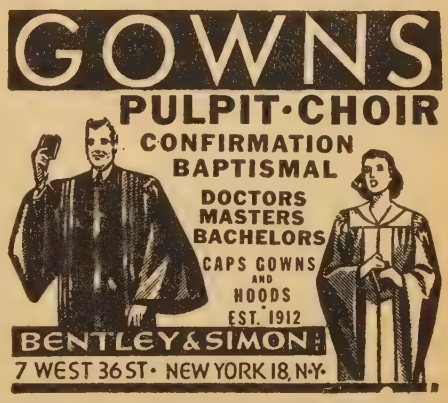
Jesus used the best possible description of God when he used the term "Father." He used that expression in the Lord's Prayer and upon the cross. It takes years to realize the sacrifice of a father. There is no desire to underestimate the loving care of the mother in the infant's tender years, but an unbalanced emphasis on her care has no justification for its continuance throughout life. In some quarters, the unmarried man is considered the superior to the married man; also the Virgin Mary is practically assigned the place of mediator for man (as Protestants, we surely would not fall into that inconsistent trap, which is an unbalanced attitude). A person is a person in God's sight, whether a father or a mother

The Fifth Commandment does not suggest two observances, but one. Father and Mother are equals before God. *Parents' Day* should be the emphasis—a balanced emphasis. One parent should not be honored alone. Both parents should be honored at the same time. Flowers for mother should be flowers for both. The home is the unit in society, and our parents are partners.

How glorious it would be for sons and daughters, on PARENTS' DAY, to present their parents at a public worship service, as a token of gratitude to God for the love shown in their homes. The so-called secular papers are delighted to tell about a faithful couple who have lived together to enjoy their golden wedding. The children of the world are wiser than the children of light.

Nothing will be lost by changing our unbalanced emphasis from observing a day for but one parent. The law of balance works everywhere else and ought to be given recognition in this most worthy sphere. Justice is one of the requirements God makes of us. Let us dare to change our unbalanced emphasis in the setting apart of a day just for mother. In a PARENTS' DAY let us come to the balanced emphasis which the Fifth Commandment indicates. "Honor thy father and thy mother!"

CHURCH BUILDING
Free list of over 100 titles of literature from Bureau of Architecture
Send card
E. M. CONOVER, Director
300 Fourth Avenue **New York 10, N. Y.**



Binders for The Pulpit
are again in stock

These Binders are well made of strong material, and they hold *36 issues — 3 years*

The Pulpit presents, from month to month, a selection of the best sermons preached by ministers of all denominations throughout America. More than 70 sermons are included in a year's issues. This new Binder will protect and preserve more than 200 sermons — an invaluable anthology of representative American preaching.

Price $1.50

THE PULPIT
407 S. Dearborn St. Chicago 5

Pulpit Paragraphs

Contributed by Readers of The Pulpit

NOT long ago a certain lady was telling about her experience in a blood bank during the war. She happened to be a slight little lady and not physically very strong. Here was her story: In the line, just in front of her, was a big, important-looking executive. He wore several gold keys on his watch chain and a large diamond ring on his finger. When he walked he swaggered and when he talked he growled.

The first nurse they came to was very attractive, and the big man smiled. The nurse wrapped a rag around the big man's arm, pumped the rag full of air, and he chuckled. The second nurse was also attractive, and the man smiled again. This nurse held his hand and washed one of his fingers with a piece of cotton, and the man blushed. Then she took a little needle and jabbed the man's finger—and the big man fainted dead away.

The little lady said, "Ever since that day I haven't been afraid of anybody."

If a big, wealthy, important-looking business executive needs more than brawn and money and high position to go beyond the second nurse in a blood bank; if that intangible something called morale, courage, faith is needed to get a man beyond a pin-prick, how much more is a strong spirit needed to get people through a world of crowded schools, poor housing, injustice, disappointment, illness, and world-wide confusion!

Marks of Faithfulness

You have seen Albrecht Durer's painting, "Praying Hands" which is a simple picture of two gnarled hands in the attitude of reverence; but have you heard whose hands they were? Durer himself told that they were the hands of his artist friend who shared with him the hope and dream of being a great painter. Instead, he did the manual toil at home so that Albrecht could study and paint. Both had the dream but one must sacrifice the dream so that the other could realize it. Hard labor etched upon his hands the mark of his loyalty and devoted sacrifice. What are the marks of your faithfulness?

A Brooklyn minister was called to visit a girl who was dying in her lowly and humble little room. For years she had faithfully cared for her younger brothers and sisters after the death of her mother. Her father was a drunkard, and at last the burden of work and worry had broken this devoted girl's life years before her time. She was near the end, and when she had told her story to the minister she said, "I have heard that there is one called Jesus who will take me to be with him and with my mother." The minister told her the story of our Savior's love and promise. She gave her heart to Christ and immediately asked, "How will He know me when I see him?" The minister looked at her hands, calloused and bruised in loving service to her family. He said, "Do not fear, he will know you; just show him your hands."—*Frank B. Fagerburg; First Baptist Church; Los Angeles, California*

A Window in Heaven

A NOTED servant of God, one whose ministry and whose writings influenced for good thousands of lives, had early in his life a great sorrow. He had left his home to fill an engagement in a distant city. As he left his house he looked back and saw his little daughter as she was held up to the window and waved him a farewell. The next day he was stunned by a telegram which told him of her sudden death. At first it seemed to him a blow that had staggered his faith and crushed his hopes. But as the years went by, and the vision of his child at that window came frequently back to him, it seemed to him that God had set her in one of the windows of heaven to beckon him ever upward to godly living and to his heavenly home. "I would not give that memory," he said, "for all the gold of earth. I would not part with the inspiration which it stirs within me for all the world could bestow." Like thousands of others who drank deep of sorrow's cup, he could say with the Psalmist, "Thou hast enlarged me when I was in distress."—*Clarence Macartney; First Presbyterian Church; Pittsburgh, Pa.*

Endings Can Be Beginnings

Phillips Brooks failed in a field where many ordinary people are succeeding. He never planned to be a preacher. The goal of his life was to be a teacher. He entered the great profession and failed. The letter he wrote about his pupils has a familiar ring: "They are most disagreeable set of creatures, without exception that I have ever met with . . . I really am ashamed of it, but I am tired, cross, and almost dead, so good night."

Hardly was the ink dry on that letter when he was dismissed from his position. Again he writes: "I don't know what will become of me, and I don't care much. I shall not study a profession. I wish I were fifteen years old again. Somehow or other I don't seem in the way to come to much now." Young Brooks became so bitter that he even refused to see his friends. But somewhere on that dead-end street Phillips Brooks found an open door, leading away from possible decay to growth. In his failure Brooks learned how men can suffer. Failure filled him with compassion and eventually made him a great preacher.—*Fred E. Luchs; The Presbyterian Church; Athens, Ohio*

A Story of Mercy

THE book that the New York Times book magazine calls the most remarkable of 1948 "Cry, The Beloved Country", is a story of mercy as shown through Christian service. The story takes place in Africa. The land becomes too poor to support the crowded natives and a minister's son goes to Johannesburg to try to make his own way. With evil companions he falls into evil ways and as the father goes down to discover him he finds that his son has in turn murdered the son of the white man who lives in the hills beyond his church. It is a story of Christian service as the minister comes back and finds that the father whose son has been killed has in turn become a benefactor of the little church and the people. He builds a dam that stores water and restores fertility to the land. He gives money to build the church and through mercy there is completed God's circle of compassion which raises a community to a place where it becomes filled with the spirit of good will.—*Frank A. Court, St. Paul Methodist Church, Lincoln, Nebraska.*

Belated Tribute

ON APRIL 7, 1909, Robert E. Peary stood at the North Pole along with five companions. He had picked them carefully for this final dash over the 133 miles of arctic ice. Four of the men were Polar Eskimos, the fifth a Negro. His name was Matthew Alexander Henson.

Why had Peary selected the Negro in preference to any of the white assistants who headed his supporting parties?

He might have pointed out that Henson had been his loyal right-hand man during 15 years of arctic exploration; or that he drove a dogteam

better than most natives; or that he had an uncanny way with the Eskimos. There were a dozen reasons why Henson was chosen. Yet Peary rolled them all into one sentence of six short words.

On March 9, 1948, Matt Henson, 82, stood on the stage of Chicago's jam-packed Orchestra Hall. He was there to receive a belated medal for his heroic work with Peary nearly 40 years before. But it wasn't the applause that affected the old man so much as it was the inscription on the medal they were giving him—six shining words, just as the great explorer had uttered them long ago:

I CAN'T GET ALONG WITHOUT HIM

How much better this world would be if each of us deserved so high a tribute!—*Charles Lyman Anson; Wheaton, Illinois*

School of Adversity

IT IS said that the most brilliant colors of plants are to be seen on the highest mountains, in spots that are most exposed to the wildest weather. A lover of flowers once proved this by showing two specimens of the same flower, one from the mountain, and the other from the wall of a castle. The difference between them was most striking. The specimen nurtured amid the wild storms of the mountain peak was lovely in hue, texture and outline; while the specimen nurtured amid the soft airs and the delicate showers was of a dim, rusty color, rough in texture and broken in outline. The Christian too, through tempest and trial, becomes like the former flower, having a certain grace and beauty that is acquired only in the school of adversity and the subsequent nearness to the Lord.—*Emil H. Bassler; St. Paul Evang. & Reformed Church; New Bremen, Ohio.*

Looking Upward Too Late

THE CHAPLAIN of the State prison in Reidsville, Georgia, was conducting a group of us ministers through the institution. At last we were shown the electric chair and from that point moved into the block of death cells where condemned prisoners are held. As we moved through the door of the death block that led us into a long corridor, we discovered that the corridor had no ceiling. Instead there was an iron grating, with the sky showing through. The chaplain informed us that it was the responsibility of the minister attending the condemned prisoner to the electric chair to lead him down that corridor and as they walked together to say to the man, calling him by name, "I am required by the law of the State of Georgia to escort you through this corridor which is exposed to the sky to afford you the opportunity to see the elements before you die. Look up and behold God's sky." What a difference it would make if the prisoners could get the "upward look" before that gruesome hour.—*John Branscomb; First Methodist Church; Orlando, Fla.*

God—Omnipresent

FROM the beginning of time men have speculated in regard to God and have wondered what he was like and how he could be found. As Dr. Buttrick says, "Our race has always understood the mood of the African chief who, when asked about his belief in God, replied: 'We know that at night time somebody goes by among the trees, but we never speak of it,'" Somebody does go by among the trees. Somebodyflames in the dawn and stirs in the tremor of springtime. Somebody lifts a challenge in our conscience, like a banner unfurled. Somebody goes by in the scientist's quest for truth and in the artist's vision of beauty. "Somebody"—our dearest faith. And that "Somebody" is God.—*Frank A. Court, St. Paul Methodist Church, Lincoln, Neb.*

Armchair Battles

RELIGION at its best has always been a difficult task. It is so easy to be sentimental about religion, to say, "Well, I'll sit in a corner and read the beautiful Psalms and tell the parables of Jesus." But the danger is that we will get in the position of the old soldier who, all his life, loved to walk down the street in his uniform to show his medals and to display the insignia and regalia of his office, but whose entire military experience was limited to the emotional thrill of sitting in an armchair each Saturday evening and rereading "The Charge of the Light Brigade." He had never been in a battle, never been out on the field; but he was emotionally thrilled by "The Charge of the Light Brigade."—*John Knight, Chancellor Nebraska Wesleyan University.*

Making Defeat A Victory

Several years ago considerable money was spent by a soap company in scientific research to produce a new brand of soap. The day came when the capital investors gathered in the laboratory for the test. The chemist tossed the cake of soap into a tub of water, and something happened which totally disheartened them. The soap floated. The men could think of but one fact: No wise housewife would buy a soap which was so light that it floated. They felt that the research had failed and their money was wasted. They were heartsick, except one man who said, "I know; let's put this soap on the market with the slogan, *It floats!*" They did and found financial success.—*Fred E. Luchs; The Presbyterian Church; Athens, Ohio*

Our Worries

A STUDY was made of our worries and it was learned that 40% of our worries consisted of things that never happened, 30% of our worries were about things we could do absolutely nothing about, 12% were worries about physical ailments caused by emotional upsets, 10% about relatives and friends who could well take care of their own problems, and the remaining 8% were real things to be solved, but worry was no answer to them.—*J. R. Brokhoff; Lutheran Church of the Redeemer; Atlanta, Ga.*

Goodness No Over-Night Affair

SOME months ago I was in Burlington, North Carolina. A friend took me to visit a knitting mill. I stood in wonder and awe before a machine which seemed literally to have a brain. It wove patterns of intricate design with a detailed perfection that was astonishing. The man who cared for the machine talked with us. When I asked who made that machine, he answered, "Many men. This machine was many years in the making and it still is being perfected." From the crude beginning additions were made one by one across the years. The thing had evolved. It did not spring full blown into existence. Neither does any great goodness.—*Thomas Anderson; Central Congregational Church; Atlanta, Ga.*

Faith Like Mountains

MOUNTAINS challenge men with their patience, tranquility and productiveness. Like sleeping giants, the White Mountains lay north of us this summer. Storms, fires and erosion work constantly on their great breasts; yet, to paraphrase Shakespeare, the quality of mountain-patience is not changed. The everlasting hills are there to shame us in our impatience, our restlessness and our unproductiveness. There is a quiet relentlessness about the mountains, a kind of "persistence of the saints." And this quality manifests itself amid the vicissitudes to which they are subjected.—*Alfred W. Wishart; First Presbyterian Church; Warren, Ohio*

Should Protestants Marry Catholics?

By HAROLD T. JANES
Minister, First Central Congregational Church
Omaha, Nebraska

SHOULD Protestants Marry Catholics? is a question full of explosive possibilities. No one man has a complete and final answer. But it is a problem which many of us face and so, running the risk of being too searching, I am summoning all of the tact and wisdom which I possess, to give one man's answer.

In any community where Protestant and Catholic young men and women meet each other in school, or at work, or at social functions, some of the young people are going to find that they share the same interests and that their personalities are pleasing to each other. As a result they will disregard their religious differences, become engaged, and finally marry. People who are not greatly concerned about religion or who have not observed what happens in a mixed marriage will say lightly: "Well, if the young people are in love, what difference does it make?" The truth, of course, is it does make a difference! Protestants and Catholics are both basically Christian, but their approach to the Christian religion, their interpretation of Christian doctrine, and the ritualistic demands of the two groups are so varied that these differences can be and very often are a source of great friction within the home.

I

One of the most complete studies of home life was the so-called Maryland Youth Study, conducted by the American Council on Education. Twelve thousand young people were questioned in connection with this survey. The study revealed 6.4% of the marriages were unsuccessful when both parents of the young person were Catholic. In cases where both parents were Protestant, 6.8% of the families were either separated or divorced. But in cases where one parent was Protestant and the other Catholic, the percentage of broken homes rose sharply to 15.2%.

Now a difference in religion may not result in a broken home, but it may result in a decrease of religious interest and in a weakening of church ties. One would assume that there would be a higher carry-over in church attendance on the part of Catholics, because of the type of training which they receive in their younger years. Professor Leiffer of Northwestern University made a study of a number of mixed marriages and reported that only 22 of 206 husbands reared in the Roman Catholic tradition attended church as frequently as every other Sunday. Women, in general, are more loyal to the church than men, but in Leiffer's study he found that 68 women out of a group of 236 with Roman Catholic background attended every other Sunday.

Mixed marriages then are not just a concern of Protestants. They are also a concern of Catholics. One can understand why a recent textbook on marriage prepared for students in

HAROLD T. JANES

Catholic high schools made this statement: "The Catholic party in a mixed marriage becomes remiss in his religious duties or totally lapses from religion more frequently than does either party in a Catholic marriage."

There are some people, of course, who would say that it shouldn't be this way, that people should be loyal to their church and to their religion, regardless of marriage. The facts, however, speak for themselves. There is more danger of a breakup of a home when one parent is Protestant and the other is Catholic; family tensions increase, divorces and separations multiply, and religious interest declines. Couples who are really concerned about religion and the religious training of their children will give careful consideration to these facts before they proceed with marriage.

II

If a young person happens to be a Protestant, there are additional facts which should be considered before he or she is married to a Catholic. The Protestant young person should remember that the Roman Catholic Church is an authoritarian church which demands complete submission on the part of its members. As a Protestant, he may feel that this claim to authority is unjustified, but, if he marries a Roman Catholic who has been trained to submit to this authority, he will be under direct pressure from it whether or not he likes it.

From the viewpoint of the Roman Catholics a priest must officiate at the marriage if it is to be valid. A marriage performed by anyone else is not valid. In addition, the Protestant in a mixed marriage will be asked to receive instruction in the doctrines of the Catholic church. It is said that this instruction is necessary in order that there may be understanding in the home. However, if this were true, it would be just as logical for the Catholic partner to receive full instruction in Protestant doctrine. The latter very seldom takes place. In addition, the Protestant in a mixed marriage must promise to rear his children in the Roman Catholic Church. It is my own personal conviction that promises like this, which are secured under duress, are not valid. Nevertheless, if the Protestant man or woman should wish to send his children to any school except a parochial school, there is always a danger that he will be criticized for violating his promise.

The Catholic member of a mixed marriage must also promise to do everything in his or her power to win the wife or husband to the Catholic faith. The assumption is that the Catholic church has a monopoly upon religious truth and that all other interpretations are inferior.

A good Catholic, moreover, cannot be loyal to his church and to its teaching if he or she permits any planning for children in the family. Although the priesthood of the Catholic church refuses to accept any responsibility for the propagation of the race, it continually stresses the fact that unlimited procreation is in accordance with divine law, irrespective of the health of

mothers or whether a family has sufficient economic resources to care properly for the resulting children. Protestants believe that the stress placed upon this doctrine is only a rationalization of the desire of the Catholic hierarchy for superiority and power.

There is a great deal of talk about the need of abolishing war and of raising the standard of living, but such talk is meaningless if we continue to bring children into the world for whom we can make no adequate physical or spiritual provision. I am sure Jesus would condemn this practice for he was greatly concerned about the welfare of little children. "Whoso shall offend one of these little ones which believeth in me," he said, "It were better for him that a mill stone was hanged about his neck and that he were drowned in the depth of the sea."

A couple may say that they will postpone any decision about religion until after marriage, but when their children reach the age when they should be receiving religious instruction, a decision will have to be made. If a child does go to the Roman Catholic Church or the Catholic parochial school, sooner or later he will begin to feel that his Protestant parent is different because he or she does not attend the Catholic church. As a result, the Protestant member of the family will be excluded from the total family experience. When at last the marriage relationship is severed by death, the Protestant will attend a service honoring his loved one, which is not in harmony with his own faith and in which he cannot fully or completely participate. These are some of the considerations which should be in the mind of any Protestant young person who is contemplating marriage with a Catholic.

If a Protestant and a Catholic feel that they are meant for each other and that they should proceed with marriage, may I urge with all the power which I possess that they do everything possible to get together on religion before marriage. If it can be done conscientiously, it would be better for a Protestant young person to become Catholic than for the two of them to enter into marriage divided in their religious viewpoints. There are many people who make the transfer, either from Protestantism to Catholicism or from Catholicism to Protestantism. Each finally comes to the point where he or she can say with Ruth: "Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God."

If it is impossible to agree about religion before marriage, it is generally better to look farther before making a decision. Young people do have a choice. No one is restricted to one person in selecting a life partner. Why not wait until someone is found with whom can be shared not only common interests and social traditions but also similar religious convictions? Jesus said: "What therefore God hath joined together, let not man put asunder." If a couple has been joined together by God, not just by physical and material need, common interests and social position, no man on earth can destroy their marriage.

III

What word do I have for those couples who, conscious of the obstacles, nevertheless decide to proceed with a mixed marriage? I would suggest that, even though they will have to make some difficult adjustments and resolve occasional periods of tension, they can help both Protestants and Catholics to understand each other. There is always a danger that we, as Protestants, may become too lavish in our judgment of Catholics and that Catholics may be unfair in their judgment of us. We need to remember that basically we are both Christian. We look back to the same Christian tradition and we honor the same Lord and Master. We should try to return to those things which we hold in common instead of placing stress upon those things which separate us. A Protestant and a Catholic living together in the intimacy of the home can do a great deal to help bridge this gap and to help us realize that we are children of God, that we belong to him, and that in the long last, though we may be separated from each other, we will find our way to him.

Fly Toward Tomorrow

Many transoceanic travellers now fly. Each person who makes the round trip has an experience which bears thinking about. Harold E. Fey, managing editor of The Christian Century, describes it this way: "One afternoon I got into a Transworld Airways plane in Chicago and by evening of the next day was in Paris. On returning, I emplaned at Amsterdam in the evening just as the sun was setting and the next afternoon was in New York. I noticed that when we flew east the night seemed very short, but that when we returned to the west it seemed as if the darkness would never end.

"The explanation of course is simple. When one flies east he moves at 300 miles an hour to meet the sun, so the night is actually shortened by a considerable span. When at sunset he starts west, he is pursuing the day that is done, trying to overtake his yesterday, so the night is actually lengthened by this period.

"This is a parable of life. If we set our course to meet the Light of the world, to hurry toward tomorrow, the darkness is shortened and soon the Sun of our souls rises from the broad seas to greet us. If we vainly try to pursue the sunset, to cling to our yesterdays, we lengthen the darkness of our souls and still fail to hold on to the departing glory. Set your course toward the coming Light. Fly toward tomorrow. Go out to meet the sunrise."

A Father's Influence

(For Father's Day, June 18)

"I have always felt a little sorry for fathers," said my friend, "they always seem so unnecessary, except to pay the bills." And he went on: "Take the manger scene—the Christ Child is in the center, which is proper, and Mary, the mother, hovers white and lovely over the cradle. Then come the shepherds and the wise men. But Joseph, who they all consider the father, stands in the background, not knowing what to do with his hands, for all the world like a doorman at a small hotel." There are a few things more powerful as an influence in a boy's life than that which comes from a father. Joseph has been too long overlooked. There is every likelihood that the predominant influence of the life of Jesus throughout the greater proportion of his years on earth was played by Joseph. It could not have been otherwise since Jesus referred to God as a father.—*Ensworth Reisner; First Methodist Church; Milwaukee, Wisconsin*

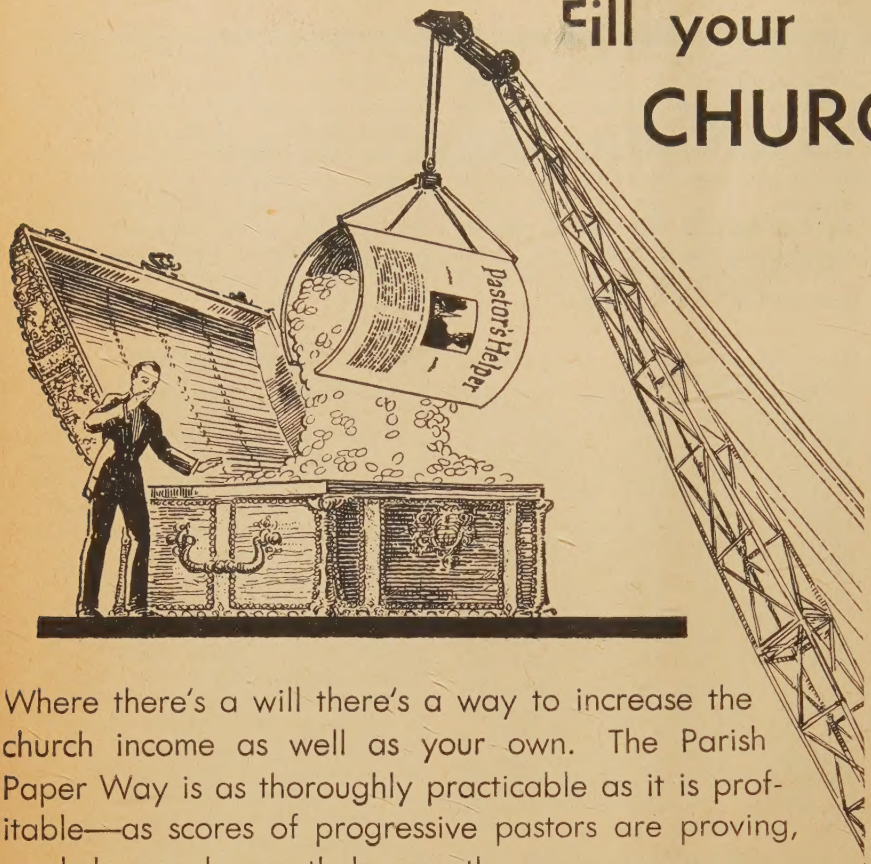
Flag Day, June 14

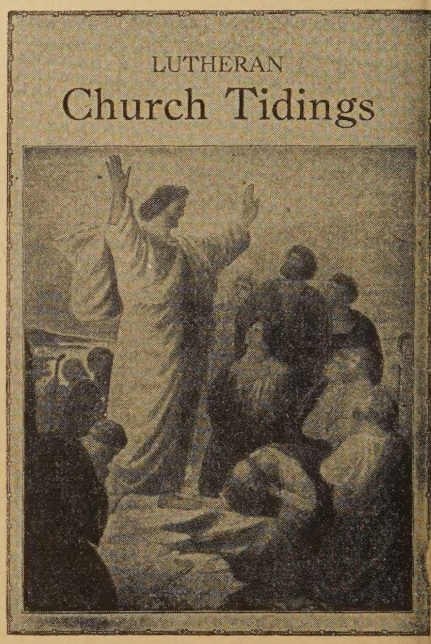
This month, the celebration of Flag Day offers particular occasion to note the close ties between our faith and our responsibilities as Americans. The Stars and the Stripes represent the glorious history of a people of many different creeds, joined together by one religious conviction: that dignity and freedom were bestowed on man as a birthright by God.

This concept is set forth in the Declaration of Independence which lays claim to certain divinely-granted "unalienable" rights—"Life, Liberty and the Pursuit of Happiness." It is underscored again in the Constitution, where freedom of worship is the first of all freedoms guaranteed by the Bill of Rights. To assure this liberty of conscience to all alike, with partiality to none, the First Amendment prohibits even Congress from interfering with or subsidizing any religious denomination.

Christians should bring religion into all their daily activities, including their political obligations. Eternal spiritual truths serve to lighten the troublesome tasks of the citizen.—*Religious Press Committee.*

Fill your CHURCH COFFERS with a Parish Paper





Where there's a will there's a way to increase the church income as well as your own. The Parish Paper Way is as thoroughly practicable as it is profitable—as scores of progressive pastors are proving, week by week, month by month.

Put a Parish Paper to Work for You

Not only does it supplement and reinforce your personal efforts to build the power and prestige of your church, but it brings dollars into the treasury. Many of our customers will verify this statement.

Managing your own parish paper is pleasant work that will absorb but little of your time, but will result in rich dividends. By our helpful, standardized plan, at your service, there are no complexities. No experience is necessary. You leave the bulk of the responsibility to us.

Pastors using our service are now clearing from $10.00 to $25.00 an issue. So can you—if our plan is used. Send for samples and full particulars.

FOR SAMPLES, PRICES AND FULL PARTICULARS REGARDING OUR SERVICE AND THE HELPFUL SIXTEEN-PAGE ILLUSTRATED PARISH MANUAL CONTAINING DETAILED EXPLANATION OF PUBLISHING PROCEDURE, FILL OUT AND MAIL THE COUPON.

Do it NOW. No obligation, of course

The National Religious Press
523 Ottawa Ave.
GRAND RAPIDS, MICHIGAN

USE THIS COUPON

Please send The Parish Paper Manual, sample parish papers, and full particulars regarding your Standardized Service.

Name.....

Street.....

City..... State.....

TP